



# Paingala Upanishad

*Sukla Yajurveda*

## Index

S.No	Title	Page No
1	<a href="#">Chapter 1 - Summary</a>	1
2	<a href="#">Chapter 2 - Summary</a>	5
3	<a href="#">Chapter 3 - Summary</a>	12
4	<a href="#">Chapter 4 - Summary</a>	16

S.No	Chapter	No. of Verses	Page No
1	<a href="#">Chapter 1</a>	12	19
2	<a href="#">Chapter 2</a>	18	28
3	<a href="#">Chapter 3</a>	12	42
4	<a href="#">Chapter 4</a>	31	51
	<b>Total</b>	<b>73</b>	

**Paingala Upanishad**  
**Sukla Yajurveda**  
**(4 Chapters)**

**Chapter I :**

**Student :**

- Paingala, served Yajnavalkya for 12 years.

**Guru :**

- Yajnavalkya

**Teaching :**

- At first this universe was Sat (Being-ness – only).
- Sat is Brahman, ever free from trammels of matter, changeless, which is truth, wisdom, bliss, full, permanent, one without a second.
- In it was Mula Prakrti.
- Mula Prakrti was like mirage in desert, silver in pearl, person in the pillar.
- Mula Prakrti was with equal proportion of Sattva (white), Rajas (Red), Tamas (Black).
- It was beyond power of speech.
- **That which is reflected in Mula Prakrti is Sakshi Chaitanyam, witness consciousness.**
- Mulaprakrti undergoes change and becomes with preponderance of Sattva, Avarna Sakthi, Avyakta.

- That which is reflected in Sattva Mula Prakrti (Avyakta) is called Ishvara Chaitanyam.
- Ishvara has Maya under his control, is omniscient and original cause of creation, preservation, dissolution and is the seed of the universe.
- He causes the universe, which was latent in him.
- Manifests itself through the bonds of Karma of all creatures, like a painted canvas unfurled.
- Through the extinction of Karmas, he disappears.
- In him alone the universe is wrapped up like a painted cloth.
- From the supreme – Avarna Shakti, pertaining to Ishvara, with preponderance of Rajas arose Vikshepa.
- Vikshepa is expanding, centrifugal power called Mahat.
- That which is reflected in Mahat is called Hiranyagarbha Chaitanyam.
- Presiding over Mahat, Hiranyagarbha has a body – both manifested and unmanifested.
- From Vikshepa Shakti of Hiranyagarbha arose through the preponderance of Tamas, the gross Shakti called Cosmic Ahamkara.
- That which is reflected in it is called Virat Chaitanyam.
- He – Virat, presiding over Ahamkara and in possession of a manifested body becomes Vishnu, the chief Purusha and protector of all gross bodies.

- From that Atma, arose Akasha, from Akasha – Vayu, from Vayu Agni, from Agni – Apas, and from Apas - Prithvi.
- The Tanmatras alone are the Gunas of the above five.
- The generating cause of the universe Ishvara, wishing to create and having assumed Tamoguna, wanted to convert the elements which were subtle Tanmatras into gross ones.
- In order to create the universe, he divided into 2 parts each of those divisible elements.
- Divides each element into 4 parts made a 5 fold mixture.
- Each element having moiety of its own element and one fourth moiety of each of other elements and evolved gross elements, the many myriads of Brahma's egg or Macrocosm.
- 14 worlds pertaining to each sphere and the spherical gross bodies microcosm fit for the respective worlds.
- Out of the Rajas essence of the five elements, he created 5 Pranas with 5 fold function.
- Out of the remaining 4 parts, he created Karma Indriyas.
- Out of Sattva, created Antahkarana internal organs having 5 fold function.
- Out of remaining 4 parts, Jnana Indriyas.
- Out of totality of Sattva, he created deities, ruling over the organs of sense and actions.

- Through his orders, Virat Associated with Ahamkara created all gross things.
  - Hiranyagarbha protected the subtle things.
- **Without him, they were located in their spheres, were unable to do anything.**
  - **He wished to infuse Chetana, life into them.**
- Having pierced Brahmanda, Brahmas egg or macrocosm, Brahmarandhras – heads – fontanelle, in all microcosm heads, he entered within.
- **Though they were inert, they were then able to perform Karmas like beings of intelligence.**
- The omniscient Ishvara entered the microcosmic bodies with a particle of Maya and being deluded by that Maya, aquired the state of Jiva.
  - Identifying the 3 bodies with himself, he aquired the state of the actor and enjoyer.
  - Associated with the attributes of the states of Jagrat, Svapna, Sushupti, Jiva is immersed in sorrow and deluded, as if subject to birth and death.

## Chapter II

### Paingala question to Yajnavalkya :

- How did Ishvara, who is the creator, preserver, and destroyer and Lord of the worlds acquire the state of Jiva?

### Yajnavalkya :

- I shall tell you in detail nature of Jiva and Ishvara.
- Ishvara having taken the Mahabutas made the gross bodies collective and segregate.



- Skull, skin, intestines, bones, flesh, nails are essence of Prithvi.
- Blood, urine, saliva, sweat and others are essence of Apas.
- Hunger, thirst, heat, delusion and copulation are essence of Agni.
- Walking, lifting, breathing and others are the essence of Vayu.
- Passion, anger are essence of Akasa.
- Collection of these is the touch.
- Rest is gross body that is brought by Karma, that is the seat of egoism in youth and abode of sins.
- Created Pranas out of collective 3 parts of Rajas, essence of the 5 fold divided elements.

### **Modifications of Prana :**

- Prana, Apana, Vyana, Udana, Samana.

### **Auxiliary Pranas :**

- Naga, Kurma, Krkala, Devadatta, and Dhananjaya.

Function	Seat
<ul style="list-style-type: none"> <li>- Prana</li> <li>- Apana</li> <li>- Udana</li> <li>- Samana and Vyana</li> </ul>	<ul style="list-style-type: none"> <li>- Heart</li> <li>- Anus</li> <li>- Throat</li> <li>- Whole body</li> </ul>

- Out of 4<sup>th</sup> part of Rajas, Karma Indriyas formed.

Modifications	Functions
<ul style="list-style-type: none"> <li>- Mouth</li> <li>- Legs</li> <li>- Hands</li> <li>- Organs of secretion</li> <li>- Organs of excretion</li> </ul>	<ul style="list-style-type: none"> <li>- Talking</li> <li>- Walking</li> <li>- Lifting</li> <li>- Excreting</li> <li>- Enjoying</li> </ul>

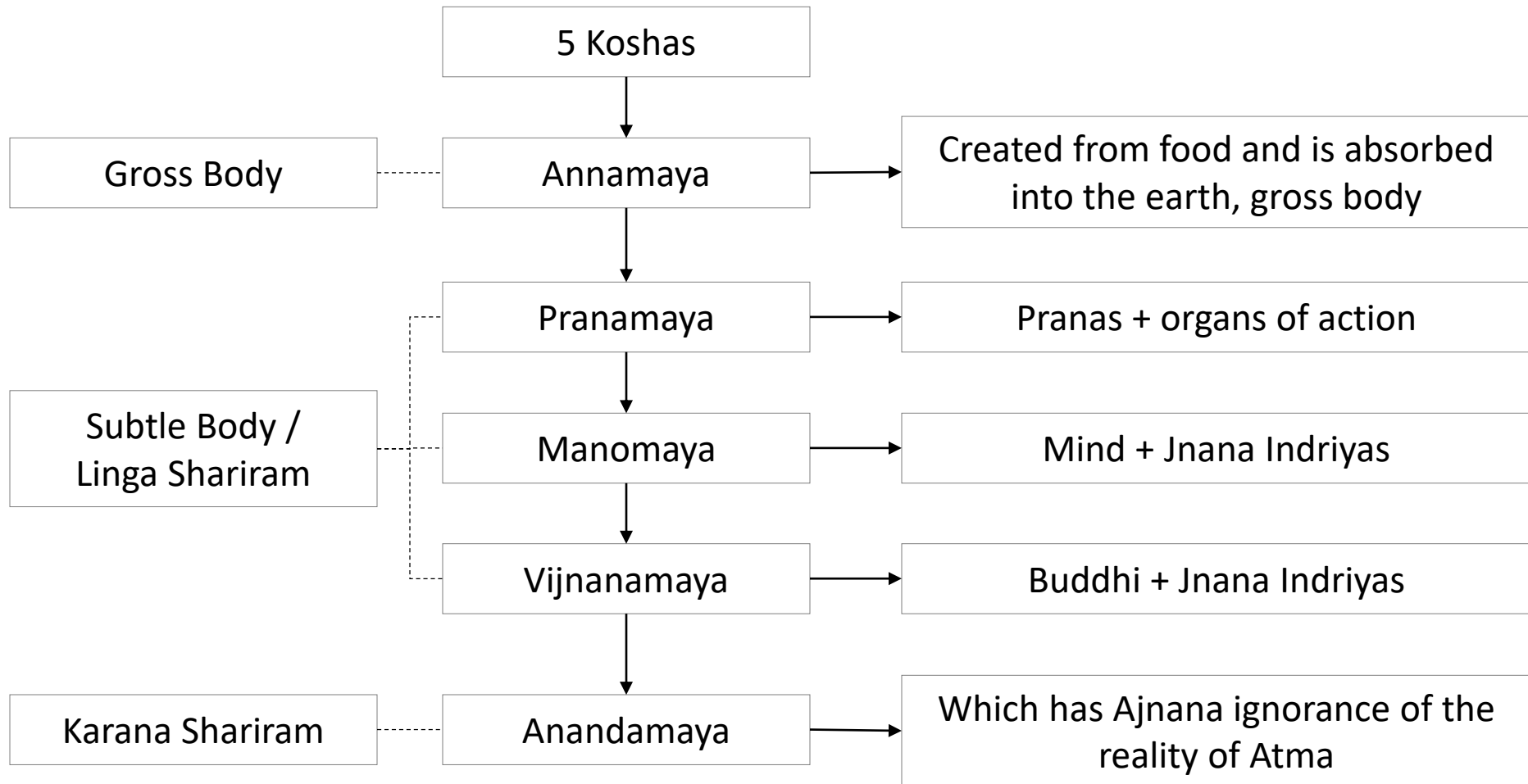
- Out of collective 3 parts of Sattva, he created Antahkarana (Internal organ).

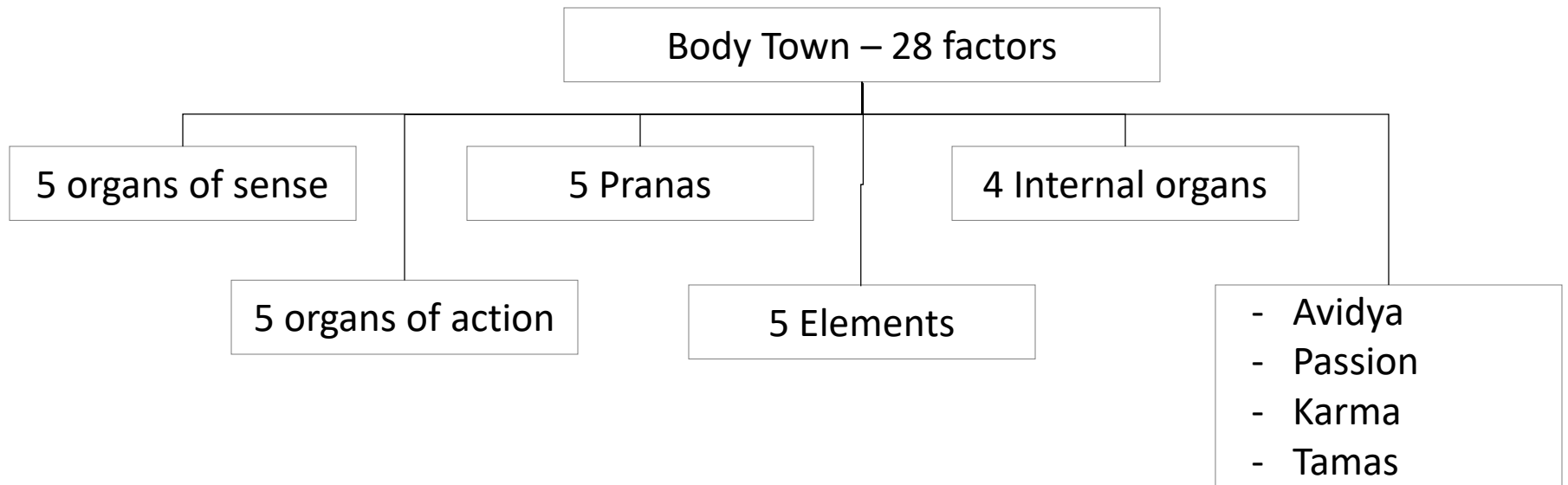
Modifications	
<ul style="list-style-type: none"> <li>- Manas</li> <li>- Chitta</li> <li>- Buddhi</li> <li>- Ahamkara</li> <li>- Anusandhana</li> </ul>	<ul style="list-style-type: none"> <li>- Emotions</li> <li>- Memory</li> <li>- Thoughts</li> <li>- Egoism</li> <li>- Enquiry</li> </ul>

- Out of remaining 4<sup>th</sup> parts he created Sattva essence – Jnana indriyas (organs of senses)

Modifications	Functions	Devata
<ul style="list-style-type: none"> <li>- Ears</li> <li>- Skin</li> <li>- Eyes</li> <li>- Tongue</li> <li>- Nose</li> </ul>	<ul style="list-style-type: none"> <li>- Sound</li> <li>- Touch</li> <li>- Form</li> <li>- Taste</li> <li>- Odour</li> </ul>	<ul style="list-style-type: none"> <li>- Dik</li> <li>- Vayu</li> <li>- Sun</li> <li>- Varuna</li> <li>- Asvini</li> </ul>

- Indra, Upendra, Mrtyu, Prajapati, the moon, Vishnu, Brahma Sambhu are presiding dieties of the organs.





- Virat under the orders of Ishvara having entered this microcosmic body, and having Buddhi as his vehicle, reaches the state of Visva.
- Then he goes with different names – Vijnanatma, Chidhabhasa, Visva, Vyavaharika, the one presiding over the waking gross body and the one generated by Karma.
- Sutratma under orders of Ishvara enters microcosmic subtle body and having manas as his Vehicle reaches Taijasa state.
- He goes by the names of Taijasa, Pratibhasika, Svapnakalpita.
- Under orders of Ishvara he who is coupled with Avyakta, the Vehicle of Maya having entered the Karana Shariram, reaches the state of Prajna.
- He goes by the names of Prajna, Avicchinna, Paramarthika, Supti Abhimani (Presider of Sushupti)

- Paramarthika Jiva is enveloped by Ajnana which is a particle of Avyakta but not Vyavaharika and Pratibhasika Jivas.
- **It is only Chaitanya that is reflected in Antahkarana that attains the 3 states.**
- 5 Avasthas – Jagrat, Swapna, Sushupti, Moorchha, Death.
- Jagrat – Perception of objects through grace of Devata presiding each one of them.
- Jiva in the middle of eyebrows and pervading the body from head to foot, becomes the agent of actions such as doing, hearing etc.
- He becomes enjoyer of the fruits of actions also.

### **Swapna :**

- Senses are at rest.
- There is manifestation of the knower and known.
- Activities of Viswa ceases in this state and he reaches state of effulgence.
- He moves in the middle of the Nadis.

### **Sushupti :**

- Chitta alone is sole organ at play.
- Jiva enters state of Ajnana and enjoys bliss.
- Murcha – Trance, resembles death.

### **Death :**

- Produces fear in all Jivas from Brahman to insects and which dissolves the gross bodies.

- Jiva surrounded by Avidya and subtle elements takes with it the organs of senses and action, their objects, and pranas along with the Kamik Karmas and goes to another world, assuming another body.
- Through the ripening of the fruits of Karmas, the Jiva has no rest like an insect in a whirlpool.
- It is after many births that the desire of emancipation arises in man through the ripening of Good Karma.
- Bondage is through non enquiry and moksha is through enquiry.
- Therefore, there should be enquiry into Atma.
- The reality should be ascertained through Adhyaropa, illusory attribution and withdrawal or recession of that idea.
- Therefore enquire into Jiva, Jagat, Ishvara.
- When the true nature of Jiva, the universe is known, there remains Brahman which is non-different from Pratyagatma.

## Chapter III

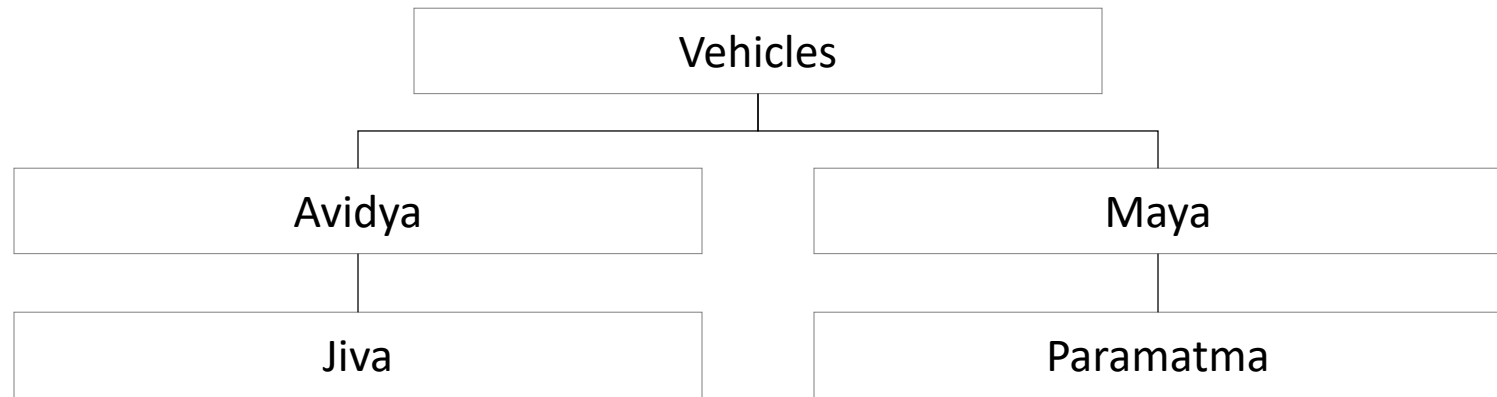
**Paingala :**

- What are Mahavakyas?

**Yajnavalkya :**

- “Tat Tam Asi” is a Mahavakya.
- Tat = Cause of Universe, beyond perception, has characteristic of Omniscience, has Maya as his vehicle and has attributes of Satchit Ananda.
- It is he that is the basis of notion “I” which has the differentiated knowledge produced by Antahkarana.
- He is denoted by word Tvam.

- Tat = Cause of Universe, beyond perception, has characteristic of Omniscience, has Maya as his vehicle and has attributes of Satchit Ananda.
- It is he that is the basis of notion “I” which has the differentiated knowledge produced by Antahkarana.
- He is denoted by word Tvam.



- Undifferentiated Brahman remains as the meaning of Tat and Tvam after one frees from Maya and Avidya.

Sravanam	Mananam	Nididhyasanam
- Hearing about Brahman.	- Enquiry in solitude into the significance of Sravanam	- Concentration of mind with one pointedness on Brahman.



## Samadhi :

- State in which the Chitta having given up the conception of meditator and meditated becomes the form of a meditated like a lamp in place without qins.
- Myriads of Karma are annihilated only through them.
- Samadhi called Dharma – Megha.
- How involution takes place by Ishvara in the 5 fold differentiated elements?
- Universe of subtle organs of senses and action are merged into 5 elements, their cause.
- 5 elements withdraw into Brahmas egg.

Element	Merges into
Prithvi	Water
Water	Agni
Agni	Vayu
Vayu	Akasha
Akasha	Ahamkara
Ahamkara	Mahat
Mahat	Avyakta
Avyakta	Purusha

- Virat, Hiranyagarbha, and Ishvara freed from their Vehicle of Maya are then absorbed into Paramatmas.
- Gross body composed of 5 differentiated elements and obtained through accumulated Karma merges into subtle state, Karana Sharira and to Kutasta Pratyagatma.
- Viswa, Teijasa, Prajna, and their Upadhi of Avidya become extinct and are absorbed in Pratyagatma.
- This universe is burnt by fire of Jnanam is absorbed alongwith its cause into Paramatma.
- One should meditate upon Atma in the midst of the body like a lamp within a jar.
- **Atma the Kutasta should be meditated upon as being of the size of a thumb, as being of the nature of Jyoti light without smoke as being within, illuminating all and as being indestructible.**
- That sage becomes like immovable state of the wind.
- Then there remains Brahman without sound, free from destruction, without taste or odour, eternal, without beginning or end, beyond the Tattva of Mahat, permanent, without stain or disease..

## Chapter IV

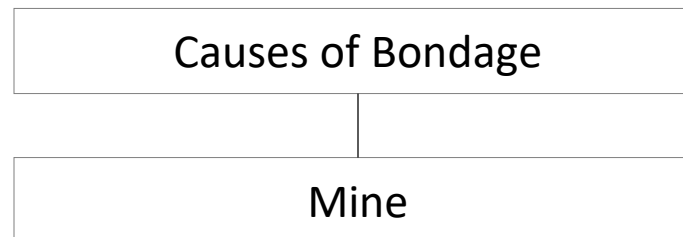
### Paingala's question :

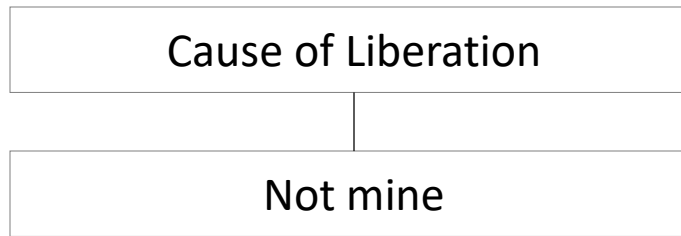
- To the wise, what is their Karma? What is their state?

### Yajnavalkya :

- Lover of Moksha with 20 qualities in Chapter 13 of Gita – Amanitvam – etc, enables 21 generations to cross to Atma.
- Brahnavit alone enables 101 generations to cross.
- Atma – Rider
- Body – Chariot
- Buddhi – Charioteer
- Manas – Reins
- Organs – Horses
- Objects – Roads
- Hearts – Moving balloons.
- **Atma when associated with the sense organs is the enjoyer.**
- Till Prarabda karma is worn out, he exists without desire in his body.
- Once body is burnt by fire of wisdom, it is not born again.
- Till Upadhi of nonwisdom is there, one should serve the Guru.

- **Having the discrimination arising from the attainment of wisdom, “I am he”, he should concentrate his heart on Paramatma and obtain firm peace in his body.**
- He becomes the nature of Jyoti void of Manas and Buddhi.
- Having contemplated on the one without disease (Brahman), the cognizing of I as the supreme and the all is the highest bliss.
- **Like water mixed with water, milk with milk, Ghee with Ghee, so Jivatma and Paramatma are without difference.**
- Jiva Atma becomes Upadhi-less, freed from the bonds of matter.
- **Atma is invisible like Vayu.**
- He is within and without, he is the immovable Atma.
- **That which is alone should be known as the indestructible.**
- What exists in this world is only impermanent.
- Worship that which is Satya, truth.





- **When the mind attains the state of Unmani, above Manas, when it is destroyed, then there is never a conception of duality.**
- When the unmani state occurs, then is the supreme state attained.
- **That which is equal in all, is Brahman.**

## Chapter 1 - Verse 1

अथ ह पैङ्गलो याज्ञवल्क्यमुपसमेत्य  
द्वादशवर्शशुश्रूषापूर्वकं  
परमरहस्यकैवल्यमनुब्रूहीति पप्रच्छ ॥१॥

atha ha paingalo yājñavalkyamupasametya  
dvādaśavarśaśuśrūṣāpūrvakaṃ  
paramarahasyakaivalyamanubrūhīti papraccha ॥ 1 ॥

Om. Paingala, having served under Yajnavalkya for twelve years, asked him to initiate him into the supreme mysteries of Kaivalya. [Chapter 1 - Verse 1]

## Chapter 1 - Verse 2 and 3

स होवाच याज्ञवल्क्यः सदेव सोम्येदमग्र आसीत् ।  
तन्नित्यमुक्तमविक्रियं सत्यज्ञानानन्दं  
परिपूर्णं सनातनमेकमेवाद्वितीयं ब्रह्म ॥२॥  
तस्मिन्मरुशुक्तिकास्थाणुस्फटिकादौ  
जलरौप्यपुरुषरेखादिवल्लोहितशुक्लकृष्णगुणमयी  
गुणसाम्यानिर्वाच्या मूलप्रकृतिरासीत् ।  
तत्प्रतिबिम्बितं यत्तत्साक्षिचैतन्यमासीत् ॥३॥

sa hovāca yājñnavalkyaḥ sadeva somyedadagra āsīt ।  
tannityamuktamavikriyaṃ satyajñānānandaṃ  
paripūrṇaṃ sanātanamekamevādvitīyaṃ brahma ॥2॥  
tasminmaruśuktikāsthāṇusphaṭikādu  
jalaraupyapuruṣarekhādivallohitaśuklakṛṣṇaguṇamayī  
guṇasāmyānirvācyā mūlaprakṛtirāsīt ।  
tatpratibimbitaṃ yattatsākṣicaitanyamāsīt ॥3॥

To which Yajnavalkya replied thus : “O gentle one, at first, this (universe) was Sat (Bee-ness) only. It (Sat) is spoken of as Brahman which is ever free (from the trammels of Matter). Which is changeless, which is truth, wisdom, and Bliss, and which is full, Permanent, and one only without a second. In it, was like a mirage in desert, Silver in mother-of-Pearl, a person in the pillar, of colour, etc., in the crystals, mulaprakirti, having in equal proportions the gunas, red, white, and Black, and being beyond the power of Speech. That which is reflected in it is Saksi-Caitanya (lit., the witness-consciousness). [Chapter 1 - Verse 2 and 3]

सा पुनर्विकृतिं प्राप्य  
 सत्त्वोद्रिक्ताऽव्यक्ताख्यावरणशक्तिरासीत् ।  
 तत्प्रतिबिम्बितं यत्तदीश्वरचैतन्यमासीत् ।  
 स स्वाधीनमायः सर्वज्ञः सृष्टिस्थितिलयानामादिकर्ता  
 जगदङ्कुररूपो भवति । स्वस्मिन्विलीनं सकलं  
 जगदाविर्भावयति । प्राणिकर्मवशाद्देष्टव्यं पटो  
 यद्वत्प्रसारितः प्राणिकर्मक्षयात्पुनस्तिरोभावयति ।  
 तस्मिन्नेवाखिलं विश्वं सङ्कोचितपटवद्वर्तते ॥४॥  
 ईशाधिष्ठितावरणशक्तितो रजोद्रिक्ता महदाख्या  
 विक्षेपशक्तिरासीत् । तत्प्रतिबिम्बितं  
 यत्तद्धिरण्यगर्भचैतन्यमासीत् ।  
 स महत्तत्त्वाभिमानो स्पष्टास्पष्टवपुर्भवति ॥५॥

sā punarvikṛtiṃ prāpya  
 sattvodriktā'vyaktākhyāvaraṇaśaktirāsīt ।  
 tatpratibimbitaṃ yattadīśvaracaitanyamāsīt ।  
 sa svādhīnamāyaḥ sarvajñaḥ sṛṣṭisthitilayānāmādikartā  
 jagadaṅkurarūpo bhavati । svasminvilīnaṃ sakalaṃ  
 jagadāvirbhāvayati । prāṇikarmavaśādeṣa paṭo  
 yadvatprasāritaḥ prāṇikarmakṣayātpunastirobhāvayati ।  
 tasminnevākhilaṃ viśvaṃ saṅkocitapaṭavadvartate ॥ 4 ॥  
 īśādhiṣṭhitāvaraṇaśaktito rajodriktā mahadākhyā  
 vikṣepaśaktirāsīt । tatpratibimbitaṃ  
 yattaddhiraṇyagarbhacaitanyamāsīt ।  
 sa mahattattvābhimānī spaṣṭāspaṣṭavapurbhavati ॥ 5 ॥



It (Mulaprakirti) undergoing again change becomes with the preponderance of Sattva (in it), Avarana Sakti names Avyakta. That which is reflected in it (Avyakta) is Ishvara-Chaitanya. He (Ishvara) has Maya under his control, is Omniscient, the Original cause of creation, Preservation, the dissolution, and the seed of this universe. He causes the universe like a was latent in Him. To Manifest itself through the bonds of Karma of all creatures like a Painted canvas unfurled. Again through the extinction of their Karmas, he likes it disappear. In Him alone is latent all the universe, Wrapped up like a painted cloth, then from the supreme (Avarana) Sakti, dependent on (or Appertaining) to Ishvara, arose, through the Preponderance of Rajas, Vikshepa Sakti called Mahat. That which is reflected in it is Hiranyagarbha-Chaitanya. [Chapter 1 - Verse 4 and 5]

## Chapter 1 - Verse 6

हिरण्यगर्भाधिष्ठितविक्षेपशक्तितस्तमोद्रिक्ताहङ्काराभिधा  
स्थूलशक्तिरासीत् । तत्प्रतिबिम्बितं यत्तद्विराटचैतन्यमासीत् ।  
स तदभिमानी स्पष्टवपुः सर्वस्थूलपालको विष्णुः  
प्रधानपुरुषो भवति । तस्मादात्मन आकाशः सम्भूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी ।  
तानि पञ्च तन्मात्राणि त्रिगुणानि भवन्ति ॥६॥

hiranyagarbhādhiṣṭhitavikṣepaśaktitastamodriktāhankārābhidhā  
sthūlaśaktirāsīt । tatpratibimbitaṃ yattadvirāṭacaitanyamāsīt ।  
sa tadabhimānī spaṣṭavapuḥ sarvasthūlapālako viṣṇuḥ  
pradhānapuruṣo bhavati । tasmādātmana ākāśaḥ sambhūtaḥ ।  
ākāśādvāyuḥ । vāyoragniḥ । agnerāpaḥ । adbhyaḥ pṛthivī ।  
tāni pañca tanmātrāṇi triguṇāni bhavanti ॥6॥

Presiding (As He does) Over Mahat, He (Hiranyagarbha) has a body, both manifested and unmanifested. From Vikisepa Sakti of Hiranyagarbha Aroses, through the preponderance of Tamas, the gross Sakti called Ahamkara. That which is reflected in it is Virat-Chaitanya. He (Virat) presiding over it (Ahamkara) and Possessing a manifested body becomes Vishnu, the chief Purusa and protector of all gross bodies. From that Atma arose Akasa; from Akasa arose Vayu, from Vayu agni, from agni apas, and from apas Prthivi. The five tanmatras (Rudimentary Properties) alone are the Gunas (of the above five). [Chapter 1 - Verse 6]

## Chapter 1 - Verse 7 and 8

स्रष्टुकामो जगद्योनिस्तमोगुणमधिष्ठाय  
सूक्ष्मतन्मात्राणि भूतानि स्थूलीकर्तुं सोऽकामयत ।  
सृष्टेः परिमितानि भूतान्येकमेकं द्विधा विधाय  
पुनश्चतुर्धा कृत्वा स्वस्वेतरद्वितीयांशैः पञ्चधा  
संयोज्य पञ्चीकृतभूतैरनन्तकोटिब्रह्माण्डानि  
तत्तदण्डोचितगोलकस्थूलशरीराण्यसृजत् ॥७॥  
स पञ्चभूतानां रजोशांश्चतुर्धा कृत्वा  
भागत्रयात्पञ्चवृत्त्यात्मकं प्राणमसृजत् । स तेषां  
तुर्यभागेन कर्मेन्द्रियाण्यसृजत् ॥८॥

sraṣṭukāmo jagadyonistamoguṇamadhiṣṭhāya  
sūkṣmatanmātrāṇi bhūtāni sthūlikartuṃ so'kāmayata ।  
sṛṣṭeḥ parimitāni bhūtānyekamekaṃ dvidhā vidhāya  
punaścaturdhā kṛtvā svasvetaradvitīyāṃśaiḥ pañcadhā  
saṃyojya pañcīkṛtabhūtairanantakoṭibrahmāṇḍāni  
tattadaṇḍocitagolakasthūlaśarirāṇyasṛjat ॥7॥  
sa pañcabhūtānāṃ rajoṃśāṃścaturdhā kṛtvā  
bhāgatrayātpañcavṛtṭyātmakaṃ prāṇamasṛjat । sa teṣāṃ  
turyabhāgena karmendriyāṇyasṛjat ॥8॥

That generating cause of the universe (Ishvara) wishing to create and having assumed tamoguna, wanted to convert the elements which were subtle tanmatras into gross ones. In order to create the universe, he divided into two parts each of those divisible elements; and having divided each moiety into four parts, made a fivefold mixture, each elements having moiety of its own original element and one-fourth of a moiety of each of the other elements, and thus evolved out of the fivefold classified gross elements, the many myriads of Brahmands (Brahma's egg or macrocosm), the fourteen worlds pertaining to each sphere, and the spherical gross bodies (Microcosm) fir for the (respective) worlds. Having divided the Rajas-essence of the five elements into four parts, He out of three such parts created (The five) Pranas having fivefold functions. Again out of the (remaining) fourth part, He created Karmendriyas (The organs of action). [Chapter 1 - Verse 7 and 8]

## Chapter 1 - Verse 9 and 10

स तेषां सत्त्वांशं चतुर्धा कृत्वा भागत्रयसमष्टितः  
पञ्चक्रियावृत्त्यात्मकमन्तःकरणमसृजत् ।  
स तेषां सत्त्वतुरीयभागेन ज्ञानेन्द्रियाण्यसृजत् ॥९॥  
सत्त्वसमष्टित इन्द्रियपालकानसृजत् ।  
तानि सृष्टान्यण्डे प्राचिक्षिपत् ।  
तदाज्ञया समष्ट्यण्डं व्याप्य तान्यतिष्ठन् ।  
तदाज्ञयाहङ्कारसमन्वितो विराट् स्थूलान्यरक्षत् ।  
हिरण्यगर्भस्तदाज्ञया सूक्ष्माण्यपालयत् ॥१०॥

sa teṣāṃ sattvāṃśaṃ caturdhā kṛtvā bhāgatrayasamaṣṭitaḥ  
pañcakriyāvṛttyātmakamantaḥkaraṇamasṛjat ।  
sa teṣāṃ sattvaturīyabhāgena jñānendriyāṇyasṛjat ॥9॥  
sattvasamaṣṭita indriyapālakaṇasṛjat ।  
tāni sṛṣṭānyaṇḍe prācikṣipat ।  
tadājñayā samaṣṭyaṇḍaṃ vyāpya tānyatiṣṭhan ।  
tadājñayāhaṅkārasamanvito virāṭ sthūlānyarakṣat ।  
hiraṇyagarbhastadājñayā sūkṣmāṇyapālayat ॥10॥

Having divided their Sattva-Essence into four parts, He out of three such parts created the antahkarana (internal organ) having fivefold functions. Out of the (remaining) fourth parts of Sattva-Essence, He created the Jnanendriyas (organs of sense). Out of the collective totality of Sattva-essence, He created the devatas (Deities) ruling over the organs of sense and actions. Those (Devatas) He created, He located then in the spheres (Pertaining to them). They through His orders, began to pervade the macrocosm. Through His orders, Virat Associated with Ahamkara created all the gross things. Through His orders, Hiranyagarbha Protected the Subtle things. [Chapter 1 - Verse 9 and 10]

## Chapter 1 - Verse 11 and 12

अण्डस्थानि तानि तेन विना स्पन्दितुं चेष्टितुं  
वा न शेकुः । तानि चेतनीकर्तुं सोऽकामयत  
ब्रह्माण्डब्रह्मरन्ध्राणि  
समस्तव्यष्टिमस्तकान्विदार्य तदेवानुप्राविशत् ।  
तदा जडान्यपि तानि चेतनवत्स्वकर्माणि चक्रिरे ॥११॥  
सर्वज्ञेशो मायालेशसमन्वितो व्यष्टिदेहं प्रविश्य तया  
मोहितो जीवत्वमगमत् ।  
शरीरत्रयतादात्म्यात्कर्तृत्वभोक्तृत्वतामगमत् ।  
जाग्रत्स्वप्नसुषुप्तिमूर्च्छामरणधर्मयुक्तो  
घटीयन्त्रवदुद्विग्नो जातो मृत इव  
कुलालचक्रन्यायेन परिभ्रमतीति ॥  
इति प्रथमोऽध्यायः ॥१२॥

aṇḍasthāni tāni tena vinā spanditum ceṣṭitum  
vā na śekuḥ । tāni cetanīkartum so'kāmayata  
brahmāṇḍabrahmarandhrāṇi  
samastavyaṣṭimastakānvidārya tadevānuprāviśat ।  
tadā jaḍānyapi tāni cetanavatsvakarmāṇi cakrire ॥11॥  
sarvajñeśo māyāleśasamanvito vyaṣṭidehaṁ praviśya  
tayā mohito jīvatvamagamat ।  
śarīratrayatādātmyātkartṛtvabhoktṛtvatāmagamat ।  
jāgratsvapnasuṣuptimūrcchāmarañadharmayukto  
ghaṭīyantravadudvigno jāto mṛta iva  
kulālacakranyāyena paribhramatīti ॥  
iti prathamodhyāyaḥ ॥ 12 ॥

Without Him, they were located in their Spheres were unable to move or to do anything. Then he wished to infuse Cetana (life) into them. Having pierced the Brahmanda (Brahma's Egg or Macrocosm) and Brahmarandhras (heads-fontanelle) in all the Microcosmic heads, he entered within. Though they were (At first) inert, they were then able to perform Karmas like beings of intelligence The Omniscient Ishvara entered the Microcosmic Bodies with a particle of Maya and being deluded by that Maya, Acquired the state of Jiva. Identifying the three bodies with Himself, He acquired the state of the actor and enjoyer. Associated with the attributes of the states of Jagrat, Svapna, Sushupti, trance, and death and being immersed in sorrow, he is (Whirled about and) deluded like water-lift of potter's wheel, as if Subject to birth and death. [Chapter 1 - Verse 11 and 12]

## Chapter 2 - Verse 1

अथ पैङ्गलो याज्ञवल्क्यमुवाच सर्वलोकानां  
सृष्टिस्थित्यन्तकृद्विभूरीशः कथं जीवत्वमगमदिति ॥१॥

atha paingalo yājñavalkyamuvāca sarvalokānāṃ  
sṛṣṭiṣṭhityantakṛdvibhūrīśaḥ katham jīvatvamagamaditi ॥1॥

Paingala again addressed yajnavalkya Thus : “How did Ishvara, who is the creator, Preserver, and destroyer and the Lord of all the worlds, acquire the state of Jiva?” [Chapter 2 - Verse 1]

स होवाच याज्ञवल्क्यः  
 स्थूलसूक्ष्मकारणदेहोद्भवपूर्वकं जीवेश्वरस्वरूपं  
 विविच्य कथयामीति सावधानेनैकाग्रतया  
 श्रूयताम् । ईशः पञ्चीकृतमहाभूतलेशानादाय  
 व्यष्टिसमष्ट्यात्मकस्थूलशरीराणि यथाक्रममकरोत् ।  
 कपालचर्मन्त्रास्थिमांसनखानि पृथिव्यंशाः ।  
 रक्तमूत्रलालास्वेदादिकमवंशाः ।  
 क्षुत्तृष्णोष्णमोहमैथुनाद्या अग्न्यंशाः ।  
 प्रचारणोत्तारणश्वासादिका वाय्वंशाः ।  
 कामक्रोधादयो व्योमांशाः । एतत्सङ्घातं  
 कर्मणि सञ्चितं त्वगादियुक्तं  
 बाल्याद्यवस्थाभिमानास्पदं बहुदोषाश्रयं  
 स्थूलशरीरं भवति ॥२॥

sa hovāca yājñavalkyaḥ  
 sthūlasūkṣmakāraṇadehodbhavapūrvakaṃ jīveśvarasvarūpaṃ  
 vivicya kathayāmiti sāvadhānenaikāgratayā  
 śrūyatām । īśaḥ pañcīkṛtamahābhūtalesānādāya  
 vyaṣṭisamaṣṭyātmakasthūlaśarīrāṇi yathākramamakarot ।  
 kapālacarmāntrāsthimāṃsanakhāni pṛthivyamśāḥ ।  
 raktamūtralālāsvedādikamavamśāḥ ।  
 kṣuttrṣṇoṣṇamahamaithunādyā agnyamśāḥ ।  
 pracāraṇottāraṇaśvāsādikā vāyvamśāḥ ।  
 kāmakrodhādayo vyomāmśāḥ । etatsaṅghātaṃ  
 karmaṇi sañcitaṃ tvagādiyuktaṃ  
 bālyādyavasthābhimānāspadaṃ bahudopāśrayaṃ  
 sthūlaśarīraṃ bhavati ॥2॥



To which Yajnavalkya replied : |I Shall tell in detail the nature of Jiva and Ishvara, together with a description of the Origin of the gross, subtle, and Karana (Causal) bodies. Hear attentively with one-pointed mind. “Ishvara having taken a small portion of the quintuplicated Maha-Bhutas (the great elements), made in regular order the gross bodies, both collective and segregate. The skull, the skin, the intestines, bone, flesh, and nails are of the essence of Prthivi. Blood, urine, Saliva, sweat and others are of the essence of Apas. Hunger, thirst, heat, delusion, and copulation are of the essence of Agni. Walking, lifting, breathing and others are of the essence of Vayu. Passion, anger, etc., are of the essence of Akasa. The collection of these having touch and the rest is this gross body that is brought about by Karma, that is the seat of egoism in youth and other states and that is the abode of many sins. [Chapter 2 - Verse 2]

अथापञ्चीकृतमहाभूतरजोशभागत्रयसमष्टितः  
 प्राणमसृजत् । प्राणापानव्यानोदानसमानाः  
 प्राणवृत्तयः । नागकूर्मकृकरदेवदत्तधनञ्जया उपप्राणाः ।  
 हृदासननाभिकण्ठसर्वाङ्गानि स्थानानि ।  
 आकाशादिरजोगुणतुरीयभागेन कर्मेन्द्रियमसृजत् ।  
 वाक्पाणिपादपायूपास्थास्तद्वृत्तयः ।  
 वचनादानगमनविसर्गानन्दास्तद्विषयाः ॥ एवं  
 भूतसत्त्वांशभागत्रयसमष्टितोऽन्तःकरणमसृजत् ।  
 अन्तःकरणमनोबुद्धिचित्ताहङ्कारास्तद्वृत्तयः ।  
 सङ्कल्पनिश्चयस्मरणाभिमानानुसन्धानास्तद्विषयाः ।  
 गलवदननाभिहृदयभूमध्यं स्थानम् ।  
 भूतसत्त्वतुरीयभागेन ज्ञानेन्द्रियमसृजत् ।  
 श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणास्तद्वृत्तयः ।  
 शब्दस्पर्शरूपरसगन्धास्तद्विषयाः ।  
 दिग्वातार्कप्रचेतोऽश्विवहनीन्द्रोपेन्द्रमृत्युकाः ।  
 चन्द्रो विष्णुश्चतुर्वक्त्रः शम्भुश्च कारणाधिपाः ॥३॥

athāpañcīkṛtamahābhūtarajomśabhāgastrayasamaṣṭitaḥ  
 prāṇamasṛjāt । prāṇāpānavyānodānasamānāḥ  
 prāṇavṛttayaḥ । nāgakūrmakṛkaradevadattadhanañjayā  
 upaprāṇāḥ । hr̥dāsananābhikaṇṭhasarvāṅgāni sthānāni ।  
 ākāśādirajoguṇaturīyabhāgena karmendriyamasṛjāt ।  
 vākpāṇipādapāyūpāsthāstadvṛttayaḥ ।  
 vacanādānagamanavisargānandāstadvīṣayāḥ ॥ evaṃ  
 bhūtasattvāmśabhāgastrayasamaṣṭito'ntaḥkaraṇamasṛjāt ।  
 antaḥkaraṇamanobuddhicittāhaṅkāraṣṭadvṛttayaḥ ।  
 saṅkalpaniścayasmarāṇābhimānānusandhānāstadvīṣayāḥ ।  
 galavadananābhihr̥dayabhrūmadhyaṃ sthānam ।  
 bhūtasatvaturīyabhāgena jñānendriyamasṛjāt ।  
 śrotrativakcākṣurjivhāghrāṇāstadvṛttayaḥ ।  
 śabdasparśarūparasagandhāstadvīṣayāḥ ।  
 digvātārkapraceto'svivahnīndropendramṛtyukāḥ ।  
 candro viṣṇuścaturvaktraḥ śambhuśca kāraṇādhipāḥ ॥३॥

Then he created Pranas out of the collective three parts of Rajas-Essence of the fivefold divided elements. The modifications of Prana are Prana, Apana, Vyana, Udana, and Samana; Naga, Kurma, Krkara, Devadatta and dhananjaya are the auxiliary Pranas. (Of the first five), The heart, anus, navel, throat and the whole body are respectively the seats. Then He created the Karmendriyas out of the fourth part of the Rajas-Guna. Of Akas and the rest the mouth, Legs, hands, and the organs of secretion and excretion are the modifications. Talking, walking, lifting, excreting, and enjoying are their functions. Likewise out of the collective three parts of Sattva-Essence, He created the Antahkarana (internal Organ). Antahkarana, manas, buddhi, citta and Ahamkara are the modifications. Sankalpa (thought), certitude, memory, egoism, and anusandhana (inquiry) are their functions. Throat, face, navel, heart and the middle of the brow are their seats. Out of the (remaining) fourth part of Sattva-essence, He created the Jnanendriyas (organs of sense). Ear, skin, eyes, tongue, and nose are the modifications, sound, touch, form, taste, and Odour are their functions. Dik (The quarters), Vayu, Arka (The Sun), Varuna, Asvini Devas, Indra, Upendra, Mrtyu (The god of death), Prajapati, the Moon, Vishnu, the four-faced Brahma and Sambhu (Shiva) are the Presiding deities of the Organs. [Chapter 2 - Verse 3]

## Chapter 2 - Verse 4 and 5

अथान्नमयप्राणमयमनोमयविज्ञानमयानन्दमयाः  
 पञ्च कोशाः । अन्नरसेनैव भूत्वान्नरसेनाभिवृद्धिं  
 प्राप्यान्ररसमयपृथिव्यां यद्विलीयते सोऽन्नमयकोशः ।  
 तदेव स्थूलशरीरम् । कर्मेन्द्रियैः सह प्राणादिपञ्चकं  
 प्राणमयकोशः । ज्ञानेन्द्रियैः सह बुद्धिर्विज्ञानमयकोशः ।  
 एतत्कोशत्रयं लिङ्गशरीरम् । स्वरूपाज्ञानमानन्दमयकोशः ।  
 तत्कारणशरीरम् ॥४॥  
 अथ ज्ञानेन्द्रियपञ्चकं कर्मेन्द्रियपञ्चकं प्राणादिपञ्चकं  
 वियदादिपञ्चकमन्तःकरणचतुष्टयं  
 कामकर्मतमांस्यष्टपुरम् ॥५॥

athānnamayaprāṇamayamanomayavijñāmayānandamayāḥ  
 pañca kośāḥ । annarasenaiva bhūtvānnarasenābhivṛddhiṁ  
 prāpyānnarasamayapṛthivyāṁ yadvilīyate so'nnamayakośaḥ ।  
 tadeva sthūlaśarīram । karmendriyaiḥ saha prāṇādipañcakam  
 prāṇamayakośaḥ । jñānendriyaiḥ saha buddhirvijñānamayakośaḥ ।  
 etatkośatrayaṁ liṅgaśarīram । svarūpājñānamānandamayakośaḥ ।  
 tatkāraṇaśarīram ॥4॥  
 atha jñānendriyapañcakam karmendriyapañcakam  
 prāṇādipañcakam viyadādipañcakamantaḥkaraṇacatuṣṭayaṁ  
 kāmakarmatamāṁsyaṣṭapuram ॥5॥

There are the five kośas (sheaths), viz., annamaya, prāṇamaya, manomaya, vijñānamaya, and ānandamaya. Annamaya sheath is that which is created and developed out of the essence of food, and is absorbed into the earth which is of the form of food. It alone is the gross body. The prāṇas with the karmendriyas (organs of action) is the prāṇamaya sheath. Manas with the jñānendriyas (organs of sense) is the manomaya sheath. Buddhi with the jñānendriyas is the vijñānamaya sheath. These three sheaths constitute the liṅgaśarīra (or the subtle body). (That which tends to) the ajñāna (ignorance) of the Reality (of Ātmā) is the ānandamaya sheath. This is the kāraṇa body. Moreover the five organs of sense, the five organs of action, the five prāṇas and others, the five ākāś and other elements, the four internal organs, avidyā, passion, karma, and Lamas—all these constitute this town (of body). [Chapter 2 - Verse 4 and 5]

## Chapter 2 - Verse 6 and 8

ईशाजया विराजो व्यष्टिदेहं प्रविश्य बुद्धिमधिष्ठाय  
विश्वत्वमगमत् । विज्ञानात्मा चिदाभासो विश्वो व्यावहारिको  
जाग्रत्स्थूलदेहाभिमानी कर्मभूरिति च विश्वस्य नाम  
भवति ॥६॥

ईशाजया सूत्रात्मा व्यष्टिसूक्ष्मशरीरं प्रविश्य मन  
अधिष्ठाय तैजसत्वमगमत् । तैजसः प्रातिभासिकः  
स्वप्नकल्पित इति तैजसस्य नाम भवति ॥७॥

ईशाजया मायोपाधिरव्यक्तसमन्वितो व्यष्टिकारणशरीरं  
प्रविश्य प्राज्ञत्वमगमत् । प्राज्ञोविच्छिन्नः पारमार्थिकः  
सुषुप्त्यभिमानीति प्राज्ञस्य नाम भवति ॥८॥

īśājñayā virājo vyaṣṭidehaṃ praviśya buddhimadhiṣṭhāya  
viśvatvamagamat | vijñānātmā cidābhāso viśvo vyāvahāriko  
jāgratsthūladehābhimānī karmabhūriti ca viśvasya nāma  
bhavati ॥6॥

īśājñayā sūtrātmā vyaṣṭisūkṣmaśarīraṃ praviśya mana  
adhiṣṭhāya taijasatvamagamat | taijasaḥ prātibhāsikaḥ  
svapnakalpita iti taijasasya nāma bhavati ॥7॥

īśājñayā māyopādhiravyaktasamanvito vyaṣṭikāraṇaśarīraṃ  
praviśya prājñatvamagamat | prājñovicchinnaḥ pāramārthikaḥ  
suṣuptyabhimānīti prājñasya nāma bhavati ॥8॥

"Virāt, under the orders of Īśvara having entered this microcosmic body, and having buddhi as his vehicle, reaches the state of Viśva. Then he goes by the several names of Viñjānātmā, Chidabasa, Viśva, Vyavaharika, the one presiding over the waking gross body and the one generated by karma. Sūtrātmā, under the orders of Īśvara, having entered the microcosmic subtle body, and having manas as his vehicle, reaches the Teijasa state. Then he goes by the names of taijasa, Pratibasika and svapnakalpita (the one bred out of dream). Then under the orders of Ishvara, he who is coupled with Avyaktam, the vehicle of Māyā having entered the microcosmic kāraṇa body, reaches the state of prajñā. He goes then by the names of Prajna, Aviccinna, and Pāramārthika and suṣupthi-abhimāni (the presider over Sushupti). [Chapter 2 - Verse 6 and 8]

अव्यक्तलेशाज्ञानाच्छादितपारमार्थिकजीवस्य  
तत्त्वमस्यादिवाक्यानि ब्रह्मणैकतां जगुः  
नेतरयोर्व्यावहारिकप्रातिभासिकयोः ॥९॥  
अन्तःकरणप्रतिबिम्बितचैतन्यं  
यत्तदेवावस्थात्रयभागभवति ।  
स जाग्रत्स्वप्नसुषुप्त्यवस्थाः  
प्राप्य घटीयन्त्रवदुद्विग्नो जातो  
मृत इव स्थितो भवति ॥१०॥

avyaktalesājñānācchāditapāramārthikajīvasya  
tattvamasyādivākyaṇi brahmaṇaikatāṃ jaguḥ  
netarayorvyāvahārikaprātibhāsikayoḥ ॥9॥  
antaḥkaraṇapratibimbitacaitanyaṃ  
yattadevāvasthātrayabhāgbhavati ।  
sa jāgratsvapnasuṣuptyavasthāḥ  
prāpya ghaṭīyantravadudvigno jāto  
mṛta iva sthito bhavati ॥10॥

Such sacred sentences, as Tattvamasi (That are You) and others, speak of the identify with the Brahman of the Paramarthika-Jiva enveloped by Ajnana, which is but a small Particle of Avyakta; but not Vyavaharika and Pratibhasika (Jivas). It is only that Chaitanya which is reflected in Antahkarana that attains the three states. When it assumes the three state of Jagrat, Svapna, and Sushupti, it is like a water-lift as if grieved, born and dead.

[Chapter 2 - Verse 9 and 10]



अथ जाग्रत्स्वप्नसुषुप्तिमूर्च्छामरणाद्यवस्थाः

पञ्च भवन्ति ॥११॥

तत्तद्देवताग्रहान्वितैः श्रोत्रादिज्ञानेन्द्रियैः

शब्द्याद्यर्थविषयग्रहणज्ञानं जाग्रदवस्था

भवति । तत्र भूमध्यं गतो जीव आपादमस्तकं

व्याप्य कृषिश्रवणाद्यखिलक्रियाकर्ता भवति ।

तत्तत्फलभुक् च भवति । लोकान्तरगतः

कर्मार्जितफलं स एव भुङ्क्ते । स

सार्वभौमवद्व्यवहाराच्छ्रान्त अन्तर्भवनं

प्रवेष्टुं मार्गमाश्रित्य तिष्ठति । करणोपरमे

जाग्रत्संस्कारोत्थप्रबोधवद्ग्राह्यग्राहकरूपस्फुरणं

स्वप्नावस्था भवति । तत्र विश्व एव

जाग्रद्व्यवहारलोपान्नाडीमध्यं चरंस्तैजसत्वमवाप्य

वासनारूपकं जगद्वैचित्र्यं स्वभासा भासयन्यथेप्सितं

स्वयं भुङ्क्ते ॥१२॥

atha jāgratsvapnasuṣuptimūrcchāmarañādyavasthāḥ

pañca bhavanti || 11 ||

tattaddevatāgrahānvitaiḥ śrotrādijñānendriyaiḥ

śabdyādyarthaviṣayagrahaṇajñānaṁ jāgradavasthā

bhavati | tatra bhrūmadhyaṁ gato jīva āpādamastakaṁ

vyāpya kṛṣīśravaṇādyakhilakriyākartā bhavati |

tattatphalabhuk ca bhavati | lokāntaragataḥ

karmārjitaphalaṁ sa eva bhuṅkte | sa

sārvabhaumavadvyavahārācchrānta antarbhavanaṁ

praveṣṭuṁ mārgamāśritya tiṣṭhati | karaṇoparame

jāgratsaṁskārotthaprabodhavadgrāhyagrāhakarūpasphuraṇaṁ

svapnāvasthā bhavati | tatra viśva eva

jāgradvyavahāralopānnāḍīmadhyaṁ caramṣtaiijasatvamavāpya

vāsanārūpakaṁ jagadvaicitryaṁ svabhāsā bhāsayanyathepsitaṁ

svayaṁ bhuṅkte || 12 ||

There are five avasthās—jāgrat, swapna, suṣupti, mūrccchā (trance), and death. Jāgrat avasthā is that in which there is the perception of objects, of sound, etc., through the grace of the devatā presiding over each of them. In it, the Jīva, being in the middle of the eyebrows and pervading the body from head to foot, becomes the agent of actions, such as doing, hearing and others. He becomes also the enjoyer of the fruits thereof; and such a person doing karma for the fruits thereof goes to other worlds and enjoys the same there. Like an emperor tired of worldly acts (in the waking state), he strives to find the path to retire into his abode within. The swapna avasthā is that in which, when the senses are at rest, there is the manifestation of the knower and the known, along with the affinities of (things enjoyed in) the waking state. In this state Viśva alone, its actions in the waking state having ceased, reaches the state of Taijasa (of tejas or effulgence), who moves in the middle of the nādīs (nerves), illuminates by his lustre the heterogeneity of this universe which is of the form of affinities, and himself enjoys according to his wish. [Chapter 2 - Verse 11 and 12]



## Chapter 2 - Verse 13 and 14

चित्तैककरणा सुषुप्त्यवस्था भवति ।

भ्रमविश्रान्तशकुनिः पक्षौ संहृत्य नीडाभिमुखं यथा  
गच्छति तथा जीवोऽपि जाग्रत्स्वप्नप्रपञ्चे व्यवहृत्य  
श्रान्तोऽज्ञानं प्रविश्य स्वानन्दं भुङ्क्ते ॥१३॥

अकस्मान्मुद्गरदण्डाद्यैस्ताडितवद्भयानानाभ्यामिन्द्रियसङ्घ-  
आतैः कम्पन्निव मृततुल्या मूर्च्छा भवति ॥१४॥

cittaikakaraṇā suṣuptyavasthā bhavati ।

bhramaviśrāntaśakuniḥ pakṣau saṁhṛtya nīdābhimukhaṁ yathā  
gacchati tathā jīvo'pi jāgratsvapnaprapañce vyavahr̥tya  
śrānto'jñānaṁ praviśya svānandaṁ bhuṅkte ॥ 13 ॥

akasmānmudgaradaṇḍādyāistāḍitavadbhayañānābhyāmindriyaśaṅgh-  
ātaiḥ kampanniva mṛtatulyā mūrccā bhavati ॥ 14 ॥

The suṣupti avasthā is that in which the citta is sole organ (at play). Just as a bird, tired of roaming, flies to its nest with its stomach filled, so the Jīva being tired of the actions of the world in the waking and dreaming states, enters ajñāna and enjoys bliss. Then trance is attained which resembles death, and in which one with his collection of organs quails, as it were, through fear and ajñāna, like one beaten unexpectedly by a hammer, club or any other weapon. [Chapter 2 - Verse 13 and 14]

## Chapter 2 - Verse 15 and 16

जाग्रत्स्वप्नसुषुप्तिमूर्च्छावस्थानामन्या  
ब्रह्मादिस्तम्बपर्यन्तं सर्वजीवभयप्रदा  
स्थूलदेहविसर्जनी मरणावस्था भवति ॥१५॥  
कर्मेन्द्रियाणि ज्ञानेन्द्रियाणि  
तत्तद्विषयान्प्राणान्संहृत्य कामकर्मान्वित  
अविद्याभूतवेष्टितो जीवो देहान्तरं प्राप्य लोकान्तरं  
गच्छति ॥१६॥

jāgratsvapnasuṣuptimūrcchāvasthānāmanyā  
brahmādistambaparyantaṁ sarvajīvabhayaṣpradā  
sthūladehavisarjanī maraṇāvasthā bhavati ॥15॥  
karmendriyāṇi jñānendriyāṇi  
tattadviṣayānprāṇānsaṁhṛtya kāmakarmānvita  
avidyābhūtaveṣṭito jīvo dehāntaraṁ prāpya lokāntaraṁ  
gacchati ॥16॥

Then death avasthā is that which is other than the avasthās of jāgrat, svapna, suṣupti, and trance, which produces fear in all Jīvas from Brahma down to small insects and which dissolves the gross body. The Jīva, that is surrounded by avidyā and the subtle elements, takes with it the organs of sense and action, their objects, and prāṇas along with the kāmīc karmas and goes to another world, assuming another body. Through the ripening of the fruits of previous karmas, the Jīva has no rest like an insect in a whirlpool. It is only after many births that the desire of emancipation arises in man through the ripening of good karma.

[Chapter 2 - Verse 15 and 16]

प्राक्कर्मफलपाकेनावर्तान्तरकीटवद्विश्रान्तिं  
नैव गच्छति । सत्कर्मपरिपाकतो बहूनां  
जन्मनामन्ते नृणां मोक्षेच्छा जायते ।  
तदा सद्गुरुमाश्रित्य चिरकालसेवया बन्धं  
मोक्षं कश्चित्प्रयाति ॥१७॥

अविचारकृतो बन्धो विचारान्मोक्षो भवति ।  
तस्मात्सदा विचारयेत् । अध्यारोपापवादतः  
स्वरूपं निश्चयीकर्तुं शक्यते । तस्मात्सदा  
विचारयेज्जगज्जीवपरमात्मनो  
जीवभावजगद्भावबाधे प्रत्यगभिन्नं  
ब्रह्मैवावशिष्यत इति ॥१८॥

prākkarmaphalapākenāvartāntarakīṭavadviśrāntiṃ  
naiva gacchati | satkarmaparipākato bahūnāṃ  
janmanāmante nṛṇāṃ mokṣecchā jāyate |  
tadā sadgurumāśritya cirakālasevayā bandhaṃ  
mokṣaṃ kaścitprayāti ||17||  
avicārakṛto bandho vicārānmokṣo bhavati |  
tasmātsadā vicārayet | adhyāropāpavādataḥ  
svarūpaṃ niścayīkartuṃ śakyate | tasmātsadā  
vicārayejjagajjīvaparamātmāno  
jīvabhāvajagadbhāvabādhe pratyagabhinnaṃ  
brahmaivāvaśiṣyata iti ||18||

Then having restored to a good Guru and served under him for a long time, one out of many attains mokṣa, free from bondage. Bondage is through non-inquiry and mokṣa through inquiry. Therefore there should always be inquiry (into Ātmā). The Reality should be ascertained through adhyāropa (illusory attribution) and apavād (withdrawal or recession of that idea). Therefore there should be always inquiring into the universe, Jīva and Paramātmā. Were the true nature of Jīva and the universe known, then there remains Brahman which is non-different from Pratyagātmā. [Chapter 2 - Verse 17 and 18]

### Chapter 3 - Verse 1

अथ हैनं पैङ्गलः प्रपच्छ याज्ञवल्क्यं  
महावाक्यविवरणमनुब्रूहीति ॥१॥

atha hainaṃ paiṅgalaḥ prapaccha yājñavalkyaṃ  
mahāvākyavivaraṇamanubrūhīti ॥1॥

Then Paingala asked Yajnavalkya to offer an exposition on the Mahavakyas (Sacred sentences of the Vedas). [Chapter 3 - Verse 1]

### Chapter 3 - Verse 2

स होवाच याज्ञवल्क्यस्तत्त्वमसि त्वं तदसि त्वं  
ब्रह्मास्यहं ब्रह्मास्मीत्यनुसन्धानं कुर्यात् ॥२॥

sa hovāca yājñavalkyastattvamasi tvam tadasi tvam  
brahmāsyaham brahmāsmītyanusandhānam kuryāt ॥2॥

To which Yajnavalkya replied: "One should scrutinise (the sacred sentences), Tattvamasi (That art thou), Tvamtadasi (Thou art That), Twambrahmasi (Thou art Brahman) and Ahambrahmāsmi (I am Brahman). [Chapter 3 - Verse 2]

तत्र पारोक्ष्यशबलः सर्वज्ञत्वादिलक्षणो  
 मायोपाधिः सच्चिदानन्दलक्षणो  
 जगद्योनिस्तत्पदवाच्यो भवति ।  
 स एवान्तःकरनसंभिन्नबोधोऽसौ  
 मत्प्रत्ययवलंबनस्त्वंपदवाच्यो  
 भवति । परजीवोपाधिमायाविद्ये विहाय  
 तत्त्वंपदलक्ष्यं प्रत्यगभिन्नं ब्रह्म ॥३॥

tatra pāroṣyaśabalaḥ sarvajñatvādilakṣaṇo  
 māyopādhiḥ saccidānandalakṣaṇo  
 jagadyonistatpadavācyo bhavati ।  
 sa evāntaḥkaraṇasambhinnabodho's  
 matpratyayāvalambanastvampadavācyo  
 bhavati । para-jīvopādhimāyāvidye vihāya  
 tattvampadalakṣyaṁ pratyagabhinnaṁ brahma ॥3॥

The word 'Tat' denotes the cause of the universe that is variegated beyond perception, has the characteristics of omniscience, has Māyā as His vehicle and has the attributes of Saccidānanda. It is He that is the basis of the notion 'I' which has the differentiated knowledge produced by Antahkaranam; and it is He that is denoted by the word 'Twam' (Thou). That is the undifferentiated Brahman which remains as the aim (or meaning) of the words Tat and Tvam after freeing itself from Maya and Avidyā which are respectively the vehicles of Paramatma and Jivatma. [Chapter 3 - Verse 3]

### Chapter 3 - Verse 4

तत्त्वमसीत्यहं ब्रह्मास्मीति वाक्यार्थविचारः  
श्रवणं भवति । एकान्तेन श्रवणार्थानुसन्धानं  
मननं भवति । श्रवणमनननिर्विचिकित्सेऽर्थे  
वस्तुन्येकतानवत्तया चेतःस्थापनं  
निदिध्यासनं भवति । ध्यातृध्याने विहाय  
निवातस्थितदीपवद्ध्येयैकगोचरं चित्तं  
समाधिर्भवति ॥४॥

tattvamasītyaham brahmāsmīti vākyārthavicārah  
śravaṇaṃ bhavati | ekāntena śravaṇārthānusandhānaṃ  
mananaṃ bhavati | śravaṇamanananirvicikitse'rthe  
vastunyekatānavattayā cetaḥsthāpanaṃ  
nididhyāsaṇaṃ bhavati | dhyātṛdhyāne vihāya  
nivātaṣṭhitadīpavaddhyeyaikagocaraṃ cittaṃ  
samādhirbhavati ॥4॥

The inquiry into the real significance of the sentences Tattvamasī and Ahambrahmāsmi forms (what is called) śravaṇa (hearing—the first stage of inquiry). To inquire in solitude into the significance of śravaṇa is manana. The concentration of the mind with one-pointedness upon that which should be sought after by śravaṇa and manana is nididhyāsaṇa. Samādhī is that state in which citta having given up (the conception of the difference of) the meditator and the meditation, becomes of the form of the meditated like a lamp in a place without wind.

[Chapter 3 - Verse 4]

### Chapter 3 - Verse 5

तदानीमात्मगोचरा वृत्तयः समुत्थिता अज्ञाता भवन्ति ।  
ताः स्मरणादनुमीयन्ते । इहानादिसंसारे सञ्चिताः  
कर्मकोटयोऽनेनैव विलयं यान्ति ।  
ततोभ्यासपाटवात्सहस्रशः सदामृतधारा वर्षति ।  
ततो योगवित्तमाः समाधिं धर्ममेघं प्राहुः ।  
वासनाजाले निःशेषममुना प्रविलापिते कर्मसञ्चये  
पुण्यपापेसमूलोन्मूलिते प्राक्परोक्षमपि  
करतलामलकवद्वाक्यमप्रतिबद्धापरोक्षसाक्षात्कारं  
प्रसूयते । तदा जीवन्मुक्तो भवति ॥५॥

tadānīmātmagocarā vṛttayaḥ samutthitā ajñātā bhavanti ।  
tāḥ smaraṇādanumīyante । ihānādisaṃsāre sañcitāḥ  
karmakoṭayo' nenaiva vilayaṃ yānti ।  
tatobhyāsapāṭavātsahasraśaḥ sadāmṛtadhārā varṣati ।  
tato yogavittamāḥ samādhiṃ dharmameghaṃ prāhuḥ ।  
vāsanājāle niḥśeṣamamunā pravilāpite karmasañcaye  
puṇyapāpe samūlonmūlite prākparokṣamapi  
karatalāmalakavadvākyaṃ apratibaddhāparokṣasākṣātkāraṃ  
prasūyate । tadā jīvanmukto bhavati ॥5॥

Then arise the modifications pertaining to Atma. Such (modifications) cannot be known; but they can only be inferred through memory (of the Samadhi state). The myriads of karmas committed in this beginningless cycle of rebirths are annihilated only through them. Through proficiency in practice, the current of nectar[1] always rains down in diverse ways. Therefore those who know Yoga call this Samadhi, dharma-megha (cloud). Through these (modifications of Atma), the collection of affinities is absorbed without any remainder whatever. When the accumulated good and bad karmas are wholly destroyed, these sentences (Tattvamasi and Aham Brahmasmi), like the myrobalan in the palm of the hand, bring him face to face with the ultimate Reality, though It was before invisible. Then he becomes a Jivanmukta. [Chapter 3 - Verse 5]



### Chapter 3 - Verse 6

ईशः पञ्चीकृतभूतानामपञ्चीकरणं कर्तुं  
सोऽकामयत । ब्रह्माण्डतद्गतलोकान्कार्यरूपांश्च  
कारणत्वं प्रापयित्वा ततः सूक्ष्माङ्गं कर्मेन्द्रियाणि  
प्राणांश्च ज्ञानेन्द्रियाण्यन्तःकरणचतुष्टयं  
चैकीकृत्य सर्वाणि भौतिकानि कारणे भूतपञ्चके  
संयोज्य भूमिं जले जलं वह्नौ वह्निं वायौ  
वायुमाकाशे चाकाशमहङ्कारे चाहङ्कारं महति  
महदव्यक्तेऽव्यक्तं पुरुषे क्रमेण विलीयते ।  
विराट्ङ्घ्रिण्यगर्भेश्वरा उपाधिविलयात्परमात्मनि  
लीयन्ते ॥६॥

īśaḥ pañcīkṛtabhūtānāmapañcīkaraṇaṃ kartuṃ  
so'kāmayata । brahmāṇḍatadgatalokānkāryarūpāṃśca  
kāraṇatvaṃ prāpayitvā tataḥ sūkṣmāṅgaṃ karmendriyāṇi  
prāṇāṃśca jñānendriyāṇyantaḥkaraṇacatuṣṭayaṃ  
caikīkṛtya sarvāṇi bhautikāni kāraṇe bhūtapañcake  
saṃyojya bhūmiṃ jale jalaṃ vahnau vahniṃ vāyau  
vāyumākāśe cākāśamahāṅkāre cāhāṅkāraṃ mahati  
mahadavyakte'vyaktaṃ puruṣe krameṇa vilīyate ।  
virāḍḍghiranyagarbheśvarā upādhivilayātparamātmāni  
līyante ॥6॥

Ishvara wished to produce non-quintuplication (or involution) in the fivefold differentiated elements. Having drawn into their cause Brahma's egg and its effects of worlds, and mixed together the subtle organs of sense and action and the four internal organs and dissolved all things composed of the elements into their cause, the five elements, He then caused Pṛthivī to merge into water, water into Agni, Agni into Vayu, and Vayu into akas, akas into ahamkara, ahamkara into mahat, mahat into Avyaktam, and Avyaktam into Puruṣa in regular order. Virat, Hiranyagarbha and Ishvara being freed from the vehicle of Māyā, are absorbed into Paramatma. [Chapter 3 - Verse 6]

### Chapter 3 - Verse 7

पञ्चीकृतमहाभूतसम्भवकर्मसञ्चितस्थूलदेहः  
कर्मक्षयात्सत्कर्मपरिपाकतोऽपञ्चीकरणं प्राप्य  
सूक्ष्मेणैकीभूत्वा कारणरूपत्वमासाद्य तत्कारणं  
कूटस्थे प्रत्यगात्मनि विलीयते । विश्वतैजसप्राज्ञाः  
स्वस्वोपाधिलयात्प्रत्यगात्मनि लीयन्ते ॥७॥

pañcīkṛtamahābhūtasambhava-karmasañcitasthūladehaḥ  
karmakṣayātsatkarmaparipākato'pañcīkaraṇaṃ prāpya  
sūkṣmeṇaikībhūtvā kāraṇarūpatvamāsādyatatkāraṇaṃ  
kūṭasthe pratyagātmani vilīyate । viśvataiḥsaprājñāḥ  
svasvopādhilayātpatyagātmani līyante ॥7॥

This gross body composed of the five differentiated elements and obtained through accumulated karma, is merged into its subtle state of non-quintuplicated elements, through the extinction of (bad) karma and increase of good karma, then attains its kāraṇa (causal) state and (finally) is absorbed into its cause, (viz.,) Kūṭastha-Pratyagātma. Viśva and Taijasa and Prājña, their upādhi (of avidyā) having become extinct, are absorbed in Pratyagātmā. This sphere (of universe) being burnt up by the fire of jñāna is absorbed along with its cause into Paramātmā. [Chapter 3 - Verse 7]

### Chapter 3 - Verse 8

अण्डं ज्ञानाग्निना दग्धं कारणैः सह  
परमात्मनि लीनं भवति । ततो ब्राह्मणः  
समाहितो भूत्वा तत्त्वंपदैक्यमेव सदा कुर्यात् ।  
ततो मेघापायेऽशुमानिवात्माविर्भवति ॥८॥

aṇḍam jñānāgninā dagdham kāraṇaiḥ saha  
paramātmāni līnaṁ bhavati । tato brāhmaṇaḥ  
samāhito bhūtvā tattvaṁpadaikyameva sadā kuryāt ।  
tato meghāpāyeṁ'sumānivātmāvirbhavati ॥8॥

Therefore a Brāhmaṇa should be careful and always meditate upon the identity of Tat and Tvam. Then Ātmā shines, like the sun freed from the (obscuration of the) clouds. One should meditate upon Ātmā in the midst (of the body) like a lamp within a jar. [Chapter 3 - Verse 8]

ध्यात्वा मध्यस्थमात्मानं कलशान्तरदीपवत् ।  
 अङ्गुष्ठमात्रमात्मानमधूमज्योतिरूपकम् ॥९॥  
 प्रकाशयन्तमन्तःस्थं ध्यायेत्कूटस्थमव्ययम् ।  
 ध्यायन्नास्ते मुनिश्चैव चासुप्तेरामृतेस्तु यः ॥१०॥  
 जीवन्मुक्तः स विज्ञेयः स धन्यः कृतकृत्यवान् ।  
 जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते ।  
 विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥११॥  
 अशब्दमस्पर्शमरूपमव्ययं  
 तथा रसं नित्यमगन्धवच्च यत् ।  
 अनाद्यनन्तं महतः परं ध्रुवं  
 तदेव शिष्यत्यमलं निरामयम् ॥१२॥

dhyātvā madhyasthamātmānaṃ kalaśāntaradīpavat ।  
 aṅguṣṭhamātramātmānamadhūmajyotirūpakam ॥ 9 ॥  
 prakāśayantamantaḥsthaṃ dhyāyetkūṭasthamavyayam ।  
 dhyāyannāste muniścaiva cāsupterāmṛtestu yaḥ ॥ 10 ॥  
 jīvanmuktaḥ sa vijñeyaḥ sa dhanyaḥ kṛtakṛtyavān ।  
 jīvanmuktapadaṃ tyaktvā svadehe kālasātkṛte ।  
 viśatyadehamuktatvaṃ pavano'spandatāmiva ॥ 11 ॥  
 aśabdamasparśamarūpamavyayaṃ  
 tathā rasaṃ nityamagandhavacca yat ।  
 anādyanantaṃ mahataḥ paraṃ dhruvaṃ  
 tadeva śiṣyatyamalaṃ nirāmayam ॥ 12 ॥

“Atma, the Kūtastha, should be meditated upon as being of the size of a thumb, as being of the nature of the jyotis (light) without smoke, as being within, illuminating all and as being indestructible. That Muni (sage) who meditates (upon Atma always) until sleep or death comes upon him passes into the state of (Jivanmukti) emancipation like the immovable state of the wind. Then there remains that One (Brahman) without sound, touch, free from destruction, without taste or odour, which is eternal, which is without beginning or end, which is beyond, the Tattva of Mahat, and which is permanent and without stain or disease.” [Chapter 3 - Verse 9 to 12]

## Chapter 4 - Verse 1

अथ हैनं पैङ्गलः प्रपच्छ याज्ञवल्क्यं ज्ञानिनः  
किं कर्म का च स्थितिरिति ॥१॥

atha hainaṃ paingalaḥ prapaccha yājñavalkyaṃ jñāninaḥ  
kiṃ karma kā ca sthitiriti ॥1॥

Then Paingala addressed Yajnavalkya Thu : |To the wise, what is their Karma? And what is their state?" [Chapter 4 - Verse 1]

## Chapter 4 - Verse 2

स होवाच याज्ञवल्क्यः । अमानित्वादिसम्पन्नो  
मुमुक्षुरेकविंशतिकुलं तारयति ।  
ब्रह्मविन्मात्रेण कुलमेकोत्तरशतं तारयति ॥२॥

sa hovāca yājñavalkyaḥ । amānitvādisampanno  
mumukṣurekaviṃśatikulaṃ tārayati ।  
brahmavinmātreṇa kulamekottaraśataṃ tārayati ॥2॥

To which Yajnavalkya replied: “A lover of Moksha, having humility and other possessions (or Virtues), enables twenty-one generations to cross (To Atma). One through his being a Brahnavit alone enables 101 generations to cross. [Chapter 4 - Verse 2]

## Chapter 4 - Verse 3 to 5

आत्मानं रथिनं विद्धि शरीरं रथमेव च ।  
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥३॥  
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् । जङ्गमानि  
विमानानि हृदयानि मनीषिणः ॥४॥  
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्महर्षयः ।  
ततो नारायणः साक्षाद्धृदये सुप्रतिष्ठितः ॥५॥

ātmānaṃ rathinaṃ viddhi śarīraṃ rathameva ca ।  
buddhiṃ tu sārathiṃ viddhi manaḥ pragrahameva ca ॥ 3 ॥  
indriyāṇi hayānāhurviṣayāṃsteṣu gocarān । jaṅgamāni  
vimānāni hṛdayāni manīṣiṇaḥ ॥ 4 ॥  
ātmendriyamanoyuktaṃ bhoktetyāhurmaharṣayaḥ ।  
tato nārāyaṇaḥ sākṣāddhṛdaye supraṭiṣṭhitaḥ ॥ 5 ॥

Know Atma to be the rider and the body as the chariot. Know also buddhi as the charioteer and Manas as the reins. The wise say the organs are the horses, the objects are the roads (through which the horses travel) and the hearts are the moving balloons. Mahārṣis say that Atma, when associated with the sense organs and Manas, is the enjoyer. Therefore it is the actual Narayana alone that is established in the heart. [Chapter 4 - Verse 3 to 5]

## Chapter 4 - Verse 6 to 8

प्रारब्धकर्मपर्यन्तमहिनिर्मोकवद्व्यवहरति ।

चन्द्रवच्चरते देही स मुक्तश्चानिकेतनः ॥६॥

तीर्थे श्वपचगृहे वा तनुं विहाय याति कैवल्यम् ।

प्राणानवकीर्य याति कैवल्यम् ॥७॥

तं पश्चाद्दिग्बलिं कुर्यादथवा खननं चरेत् ।

पुंसः प्रव्रजनं प्रोक्तं नेतराय कदाचन ॥८॥

prārabdhakarmaparyantamahinirmokavadvyavaharati ।

candravaccarate dehī sa muktaścāniketanaḥ ॥ 6 ॥

tīrthe śvapacagṛhe vā tanuṃ vihāya yāti kaivalyam ।

prāṇānavakīrya yāti kaivalyam ॥7॥

taṃ paścāddigbaliṃ kuryādathavā khaṇanaṃ caret ।

puṃsaḥ pravrajanaṃ proktaṃ netarāya kadācana ॥ 8 ॥

Till his Prarabdha karma[3] is worn out, he exists (in his body) as in the (cast-off) slough of a serpent (without any desire for the body). An emancipated person having such a body roves about like a moon gladdening all with no settled place of abode. He gives up his body whether in a sacred place, or in a candala's (out-caste's) house (without any distinction whatever), and attains salvation. Such a body (when seen by a person) should be offered as a sacrifice to dik (the quarters) or should be buried (underground). It is only to Puruṣa (the wise) that sannyasa (renunciation) is ordained and not to others. [Chapter 4 - Verse 6 to 8]



## Chapter 4 - Verse 9 to 11

नाशौचं नाग्निकार्यं च न पिण्डं नोदकक्रिया ।

न कुर्यात्पार्वणादीनि ब्रह्मभूताय भिक्षवे ॥९॥

दग्धस्य दहनं नास्ति पक्वस्य पचनं यथा ।

ज्ञानाग्निदग्धदेहस्य न च श्राद्धं न च क्रिया ॥१०॥

यावच्चोपाधिपर्यन्तं तावच्छुश्रूषयेद्गुरुम् ।

गुरुवद्गुरुभार्यायां तत्पुत्रेषु च वर्तनम् ॥११॥

nāśaucaṃ nāgnikāryaṃ ca na piṇḍaṃ nodakakriyā ।

na kuryātpārvaṇādīni brahmabhūtāya bhikṣave ॥ 9 ॥

dagdhasya dahanam nāsti pakvasya pacanam yathā ।

jñānāgnidagdhadehasya na ca śrāddhaṃ na ca kriyā ॥ 10 ॥

yāvaccopādhiparyantaṃ tāvacchuśrūṣayedgurum ।

guruvadgurubhāryāyāṃ tatputreṣu ca vartanam ॥ 11 ॥

In case of the death of an ascetic who is of the form (or has attained the nature) of Brahman, there is no pollution (to be observed); neither the ceremonies of fire (as burning the body, homa, etc.); nor the Piṇḍa (balls of rice), nor ceremonies of water, nor the periodical ceremonies (monthly and yearly). Just as a food once cooked is not again cooked, so a body once burnt (by the fire of wisdom) should not be burnt (or exposed to fire) again. To one whose body was burnt by the fire of wisdom there is neither sraddha[4] (required to be performed), nor (funeral) ceremony. So long as there is the Upadhi (of non-wisdom) in one, so long should he serve the Guru. He should conduct himself towards his Guru's wife and children as he does to his Guru. [Chapter 4 - Verse 9 to 11]

शुद्धमानसः शुद्धचिद्रूपः सहिष्णुः सोऽहमस्मि  
सहिष्णुः सोऽहमस्मीति प्राप्ते ज्ञानेन विज्ञाने ज्ञेये  
परमात्मनि हृदि संस्थिते देहे लब्धशान्तिपदं  
गते तदा प्रभामनोबुद्धिशून्यं भवति ॥१२॥

अमृतेन तृप्तस्य पयसा किं प्रयोजनम् ।  
एवं स्वात्मानं ज्ञात्वा वेदैः प्रयोजनं किं  
भवति ॥१३॥

ज्ञानामृततृप्तयोगिनो न किञ्चित्कर्तव्यमस्ति  
तदस्ति चेन्न स तत्त्वविद्भवति । दूरस्थोऽपि न  
दूरस्थः पिण्डवर्जितः पिण्डस्थोऽपि प्रत्यगात्मा  
सर्वव्यापी भवति । हृदयं निर्मलं कृत्वा  
चिन्तयित्वाप्यनामयम् । अहमेव परं सर्वमिति  
पश्येत्परं सुखम् ॥१४॥

śuddhamānasaḥ śuddhacidrūpaḥ sahiṣṇuḥ so'hamasmi  
sahiṣṇuḥ so'hamasmīti prāpte jñānena vijñāne jñeye  
paramātmāni hṛdi samsthithe dehe labdhasāntipadaṃ  
gate tadā prabhāmanobuddhiśūnyaṃ bhavati ॥ 12

amṛtena tṛptasya payasā kiṃ prayojanam ।  
evaṃ svātmānaṃ jñātvā vedaiḥ prayojanaṃ kiṃ  
bhavati ॥13॥

jñānāmṛtatṛptayogino na kiñcitkartavyamasti  
tadasti cenna sa tattvavidbhavati । dūrastho'pi na  
dūrasthaḥ piṇḍavarjitaḥ piṇḍastho'pi pratyagātmā  
sarvavyāpī bhavati । hṛdayaṃ nirmalaṃ kṛtvā  
cintayitvāpyanāmayam । ahameva paraṃ sarvamiti  
paśyetparaṃ sukham ॥14॥

If being of a pure mind, of the nature of immaculate Chit and resigned, and having the discrimination arising from the attainment of wisdom "I am He," he should concentrate his heart on Paramatma and obtain firm peace in his body, then he becomes of the nature of Jyotis, void of Manas and buddhi. Of what avail is milk to one content with nectar? Of what avail are the Vedas to him who has known his Atma thus? For a Yogin content with the nectar of wisdom, there is nothing more to be done. If he has to do anything, then he is not a knower of Tattva. Pratyagātmā though far (or difficult of attainment), is not far; though in the body, he is devoid of it (since) he is all-pervading. After having purified the heart and contemplated on the One without disease (viz., Brahman), the cognizing of 'I' as the supreme and the all is the highest bliss. [Chapter 4 - Verse 12 to 14]

## Chapter 4 - Verse 15 to 17

यथा जले जलं क्षिप्तं क्षीरे क्षीरं घृते घृतम् ।  
अविशेषो भवेत्त्वज्जिवात्मपरमात्मनोः ॥१५॥  
देहे ज्ञानेन दीपिते बुद्धिरखण्डाकाररूपा यदा भवति  
तदा विद्वान्ब्रह्मज्ञानाग्निना कर्मबन्धं निर्दहेत् ॥१६॥  
ततः पवित्रं परमेश्वराख्यमद्वैतरूपं  
विमलाम्बराभम् । यथोदके तोयमनुप्रविष्टं  
तथात्मरूपो निरुपाधिसंस्थितः ॥१७॥

yathā jale jalaṃ kṣiptaṃ kṣīre kṣīraṃ ghr̥te ghr̥tam ।  
aviśeṣo bhavettdvajjivātmaparamātmanoh ॥15॥  
dehe jñānena dīpita buddhirakhaṇḍākārarūpā yadā bhavati  
tadā vidvānbrahmajñānāgninā karmabandhaṃ nirdahet ॥16॥  
tataḥ pavitraṃ parameśvarākhyamadvaitarūpaṃ  
vimalāmbarābham । yathodake toyamanupraviṣṭaṃ  
tathātmarūpo nirupādhisamsthitaḥ ॥17॥

Like water mixed with water, milk with milk, and ghee with ghee, so Jivatma and Paramatma are without difference. When the body is rendered bright through wisdom and the buddhi becomes of the Partless One, then the wise man burns the bondage of karma through the fire of Brahma-jnana. Then he becomes purified, of the nature of the non-dual named Parameswara and the light like the stainless akas. Like water mixed with water, so Jiva (Atma) becomes upādhiless (or freed from the bonds of matter). Atma, is, like akas, of an invisible form. (Therefore) the inner Atma is invisible like Vayu. Though he is within and without, he is the immovable Atma. Through the torch of wisdom, the internal Atma sees (or knows) .  
[Chapter 4 - Verse 15 to 17]

## Chapter 4 - Verse 18 to 21

स बाह्यमभ्यन्तरनिश्चलात्मा ज्ञानोल्कयापश्यति  
चान्तरात्मा ॥१८॥

यत्रयत्र मृतो ज्ञानी येन वा केन मृत्युना ।  
यथा सर्वगतं व्योम तत्रतत्र लयं गतः ॥१९॥

घटाकाशमिवात्मानं विलयं वेति तत्त्वतः ।  
स गच्छति निरालम्बं ज्ञानालोकं समन्ततः ॥२०॥  
तपेद्वर्षसहस्राणि एकपादस्थितो नरः ।  
एतस्य ध्यानयोगस्य कलां नार्हति षोडशीम् ॥२१॥

sa bāhyamabhyantaraniścalātmā jñānolkayāpaśyati  
cāntarātmā ॥ 18॥

yatrayatra mṛto jñānī yena vā kena mṛtyunā ।  
yathā sarvagataṁ vyoma tatratatra layaṁ gataḥ ॥ 19॥

ghaṭākāśamivātmānaṁ vilayaṁ vetti tattvataḥ ।  
sa gacchati nirālambaṁ jñānālokaṁ samantataḥ ॥20॥  
tapedvarṣasahasrāṇi ekapādasthito naraḥ ।  
etasya dhyānayogasya kalāṁ nārhati ṣoḍaśīm ॥ 21॥

A wise man, in whatever place or manner he dies, is absorbed in that place like the all-pervading akas. It should be known that Atma is absorbed as truly as the akas in the pot (when broken). Then he attains the all-pervading wisdom-light that is without support. Though men should perform tapas standing on one leg for a period of 1,000 years, it will not, in the least, be equal to one-sixteenth part of Dhyānayoga. [Chapter 4 - Verse 18 to 21]

## Chapter 4 - Verse 22 to 23

इदं ज्ञानमिदं ज्ञेयं तत्सर्वं ज्ञातुमिच्छति ।  
अपि वर्षसहस्रायुः शास्त्रान्तं नाधिगच्छति ॥२२॥  
विज्ञेयोऽक्षरतन्मात्रो जीवितं वापि चञ्चलम् ।  
विहाय शास्त्रजालानि यत्सत्यं तदुपासताम् ॥२३॥

idaṃ jñānamidaṃ jñeyaṃ tatsarvaṃ jñātumicchati ।  
api varṣasahasrāyuh śāstrāntaṃ nādhigacchati ॥22॥  
vijñeyo'kṣaratanmātro jīvitaṃ vāpi cañcalam ।  
vihāya śāstrajālāni yatsatyaṃ tadupāsatām ॥23॥

One desirous of knowing what Jnana (Wisdom) and Jneya (The Object to be known) are, will not be able to attain his desired end, even though he may study the Sastras for 1,000 Years. That which is alone should be known as the indestructible. That which exists (In this world) is only impermanent. (Therefore) after having given up (The study of) the Many Sastras. One should worship that which is Satya (Truth). [Chapter 4 - Verse 22 to 23]

## Chapter 4 - Verse 24 to 26

अनन्तकर्मशौचं च जपो यज्ञस्तथैव च ।

तीर्थयात्राभिगमनं यावत्तत्त्वं न विन्दति ॥२४॥

अहं ब्रह्मेति नियतं मोक्षहेतुर्महात्मनाम् ।

द्वे पदे बन्धमोक्षाय न ममेति ममेति च ॥२५॥

ममेति बध्यते जन्तुर्निर्ममेति विमुच्यते ।

मनसो ह्युन्मनी भावे द्वैतं नैवोपलभ्यते ॥२६॥

anantakarmaśaucaṃ ca japo yajñastathaiva ca ।

tīrthayātrābhigamaṇaṃ yāvattattvaṃ na vindati ॥24॥

ahaṃ brahmeti niyataṃ mokṣaheturmahātmanām ।

dve pade bandhamokṣāya na mameti mameti ca ॥25॥

mameti badhyate janturnirmameti vimucyate ।

manaso hyunmanī bhāve dvaitaṃ naivopalabhyate ॥ 26॥

The many karmas, purity (of mind and heart), Japa (the muttering of mantras), sacrifice and pilgrimages—all these should be observed till Tattva is known. For Mahatmas (noble souls) to be always in (the conception of) 'I am Brahman' conduces to their salvation. There are two causes (that lead) to bondage and emancipation. They are 'mine' and 'not mine'. Through 'mine' creatures are bound, whereas through 'not mine' they are released from bondage. When the mind attains the state of Unmani (above Manas, viz., when it is destroyed), then there is never the conception of duality. [Chapter 4 - Verse 24 to 26]

## Chapter 4 - Verse 27 to 28

यदा यात्युन्मनीभावस्तदा तत्परमं पदम् ।

यत्रयत्र मनो याति तत्रतत्र परं पदम् ॥२७॥

तत्रतत्र परं ब्रह्म सर्वत्र समवस्थितम् ।

हन्यान्मुष्टिभिराकाशं क्षुधार्तः खण्डयेत्तुषम् ॥२८॥

yadā yātyunmanībhāvastadā tatparamaṃ padam ।

yatrayatra mano yāti tatratatra paraṃ padam ॥ 27 ॥

tatratatra paraṃ brahma sarvatra samavasthitam ।

hanyānmuṣṭibhirākāśaṃ kṣudhārtaḥ khaṇḍayettuṣam ॥ 28 ॥

When the Unmani state occurs, then is the supreme Seat (attained). (After which) wherever the mind goes, there is the supreme Seat (to it, viz., the mind enjoys salvation wherever it is). That which is equal in all is Brahman alone. One may attain the power to strike the akas with his fist; he may appease his hunger by eating husks (of grain), but never shall he attain emancipation who has not the self-cognition, 'I am Brahman'. [Chapter 4 - Verse 27 to 28]



नाहं ब्रह्मेति जानाति तस्य मुक्तिर्न जायते ।  
 य एतदुपनिषदं नित्यमधीते सोऽग्निपूतो भवति ।  
 स वायुपूतो भवति । स आदित्यपूतो भवति ।  
 स ब्रह्मपूतो भवति । स विष्णुपूतो भवति ।  
 स रुद्रपूतो भवति । स सर्वेषु तीर्थेषु स्नातो  
 भवति । स सर्वेषु वेदेष्वधीतो भवति ।  
 स सर्ववेदव्रतचर्यासु चरितो भवति ।  
 तेनेतिहासपुराणानां रुद्राणां शतसहस्राणि  
 जप्तानि फलानि भवन्ति । प्रणवानामयुतं  
 जप्तं भवति । दश पूर्वान्दशोत्तरान्पुनाति ।  
 स पङ्क्तिपावनो भवति । स महान्भवति ।  
 ब्रह्महृत्यसुरपनस्वर्नस्तेयगुरुतल्  
 पगमनतत्संयोगिपतकेभ्यः पूतो भवति ॥२९॥

nāhaṃ brahmeti jñāti tasya muktirna jāyate ।  
 ya etadupaniṣadaṃ nityamadhīte so'gnipūto bhavati ।  
 sa vāyupūto bhavati । sa ādityapūto bhavati ।  
 sa brahmapūto bhavati । sa viṣṇupūto bhavati ।  
 sa rudrapūto bhavati । sa sarveṣu tīrtheṣu snāto  
 bhavati । sa sarveṣu vedeṣvadhīto bhavati ।  
 sa sarvavedavratācaryāsu carito bhavati ।  
 tenetihāsapurāṇānāṃ rudrāṇāṃ śatasahasrāṇi  
 japtāni phalāni bhavanti । praṇavānāmayutaṃ  
 japtaṃ bhavati । daśa pūrvāndaśottarānpunāti ।  
 sa paṅktipāvano bhavati । sa mahānbhavati ।  
 brahmahatyāsurāpānasvarṇasteyagurutaḥ  
 pagamanatatsaṃyogipātakebhyaḥ pūto bhavati ॥29॥

Whoever recites this Upanishad becomes as immaculate as Agni. He becomes as pure as Brahma. He becomes as pure as Vayu. He becomes like one who has bathed in all the holy waters. He becomes like one who has studied all the Vedas. He becomes like one that has undergone all Vedic observances. He obtains the fruit of the recitation of Itihāsas[5], Puranas and Rudra mantras a lakh of times. He becomes like one that has pronounced Praṇava (Om) ten thousand times. He purifies his ancestors ten degrees removed and his descendants ten degrees removed. He becomes purified of all those that sit with him for dinner. He becomes a great personage. He becomes purified from the sins of the murder of a Brahman, the drinking of alcohol, theft of gold, and sexual cohabitation with Guru's wife, and from the sins of associating with those that commit such sins. [Chapter 4 - Verse 29]

## Chapter 4 - Verse 30 and 31

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः।  
दिवीव चक्षुराततम् ॥३०॥  
तद्विप्रासो विपन्यवो जागृवांसःसमिन्धते ।  
विष्णोर्यत्परमं पदम्  
॥ॐ सत्यमित्युपनिषत् ॥३१॥

tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ ।  
divīva cakṣurātataṁ ॥30॥  
tadviprāso vipanyavo jāgrvāṁsaḥ samindhate ।  
viṣṇoryatparamaṁ padam  
॥Om satyamityupaniṣat ॥31॥

"Like the eye pervading the akas (seeing without effort everything above), a wise man sees (always) the supreme Seat of Vishnu. The Brahmanas who have always their spiritual eyes wide open praise and illuminate in diverse ways the supreme Seat of Vishnu. Om: This Upanishad is truth." [Chapter 4 - Verse 30 and 31]